For Producing Food

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HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

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THE NATIONAL LANGUAGE

AN APPEAL

The task of framing our national constitution is nearing completion. It is a noble edifice that we have built. It stands for a secular democracy in which all the constituent elements of our nation and culture have got an equally honoured place and all these elements are expected to be loyal to the spirit and the core of this composite nation and its variegated culture. Among some of the important subjects still remaining undecided is the name and structure of India's national language and its script or scripts. Knottier problems than this have been decided with commendable mutual goodwill and broad vision. Let us decide this subject also in the same spirit and width of outlook. We feel that here too we have come to a large measure of agreement in regard to several of its most debated points. We request now that in the same spirit of seeking unanimity and common ground, all schools should agree to the following propositions and end this controversy.

(1) A COMMON LANGUAGE

"A Common language for all-India purposes is necessary. It should be studied on a fairly extensive scale by people all over the country, whatever their own language may be. It cannot be English." (Dr. Rajendraprasad). All laws, etc., must be framed in that language and the text in that language should be regarded as authoritative for purposes of interpretation, where there is a doubt about its meaning as read in other languages.

(2) NAME

The designation of the national language should officially be Hindustani at the Centre, whether it is referred to as Hindustani or Hindi in popular language and in any province or state. No objection or controversy or criticism should be made against the use of either of these names non-officially.

(3) STRUCTURE

Regarding the structure of the National Language, (a) its grammar and syntax should be generally that of the language spoken in Delhi and the surrounding parts; (b) pedantic grammatical forms and styles of Sanskrit, Persian or Arabic language should be avoided; (c) there should be no policy of boycott of words, phrases and ideas of foreign origin as such—particularly such as have become current in popular language — either as general or technical words. Rather it should "make its door open for entry of words from other languages"; (d) new words, whether they are to be coined for technical purposes or accurate rendering of special words and expressions of other languages, "should come in the first place from the various provincial languages and from dialects. Even words of purely foreign origin may not be altogether excluded"; (e) "With all the additions to the vocabulary that can be made with the help of other languages, there will still remain the need for coining a large number of words. The source from which these additional words have to be derived (should be) Sanskrit. . . . In this matter pedantry should be avoided as far as possible" and our efforts should be "to coin such as would fit in with the structure and genius of the spoken language and be lovable for their simplicity". (Dr. Rajendraprasad).

The rest should be left to the natural growth of the language. No limitations can be placed on any literator writing in what might be called highly Sanskritized or highly Arabo-persianized style or anything in between.

(4) SCRIPT

The Nagari script should be accepted as the principal script of this language and used for all official work at the Centre and for inter-provincial communications. Its knowledge must be compulsory for everyone working in public offices, whether as servant or elected office-bearer. But the Urdu script also should be recognized for purposes of applications and representations made by the public and there should be adequate arrangement for reading and transliterating Urdu writings. Official notifications, proclamations and documents meant for the general public and issued in the national language should be in both the scripts — Nagari and Urdu.

We earnestly urge the acceptance of the above formula by the Constituent Assembly and fully hope that the nation will support our appeal.

KAKA KALELKAR
VINOBA
Wardha, 12-7-'49 K. G. MASHRUWALA

P. S. After the above was sent to the press a similar appeal by Nationalist Muslims has been seen in the papers. Both are mutually complementary and in the same spirit. It is hoped they will be honoured.

'THE FATHER OF A PEOPLE'

[The following is taken from an article in *John O'London's Weekly* of April 15, 1949, p. 239 by Shri S. Winsten. — V. G. D.]

My wife and I were walking through the village when some one rushed out towards us with the news that she had just heard on the wireless that 'the greatest man on earth had just been assassinated.' Why is it that the name which sprang to our minds was Gandhi?......

When Gandhi was in England for the Round Table Conference I had a good opportunity of seeing him with all sorts and conditions of men. His was the voice of India and it was the gentlest voice I have ever heard, and yet no person could laugh at himself more heartily......

All people instantly became friends with him. His tolerance was amazing. There was no touch of fanaticism in him, for he himself was the greatest critic of his own thought and deed. He thought of his life as an experiment in truth. A wrong act on his part worried him until he set it right, and he took responsibility for the wrong acts of others as if he had committed them. He never failed to forgive and forget when he himself was the victim. He was a wonderful listener, continuing his spinning while statesman pleaded and colleague conferred, entering happily into the thought of others, often assisting the supposed adversary to express himself.

He never attempted to score a point. Fools who came to scoff remained to pray; at the evening service it was easy for Christian, Jew and Mohammedan to join in; for to him all belief led to the same thing, the absolute oneness of God. Before him all were equal. Once Ramsay Macdonald arrived for an urgent consultation, but a postman had walked all the way from Bow to Knightsbridge, because he wanted to pay his respects. 'I'll see the man of letters first,' Gandhi said decisively. And then he explained to me, 'You see, a statesman can wait, for that is his job; he is always waiting till circumstances force him to move.'

After so many years of struggle his vitality was astonishing: a hard day's work, often till past midnight, then the long drive home from Knightsbridge to his little resting place in the East End of London, up again at four in the morning ready for his devotions and a long walk in the Forest, and back again to the Conference. In a treacherous November he remained well throughout, meeting coughing Englishmen with a smile and dietetic advice. When he saw the portrait which my wife was completing, he lifted a brush, dipped it into paint as one accustomed to it and signed his name. 'I am also a creative artist. My canvas is India.'........

The most pregnant sentence in the whole book [*Mahatma Gandhi*, Odhams] which puts Gandhi in the front rank of all teachers is: 'He endowed Indians with the courage to be free.' What greater tribute could be paid to any man? He awakened his gentle and passive nation from the slumber of centuries, he broke the paralysis, the consciousness of a predestined inferiority that had oppressed his people from their childhood. They shed their servility and thought henceforward as free men. Gandhi's faith was justified.

His influence has spread beyond his own nation, and as President Truman put it: 'Gandhi was a leader of international stature.' I wonder what Gandhi would have thought of such a tribute. I can hear him say with that smile of his: 'In the construction of the human body God set a limit to man's ambitions; I am so constructed that I can only serve my immediate neighbours.' The full story of how well he served them has yet to be told, how he identified himself with the untouchables, shared a room with two of them, how he set to work organizing village sanitation rationally, how he taught the peasants who lived in nauseating filth to construct latrines and manure pits, how to make compost and how to use it to enrich the exhausted soil of their fields.

Realizing how miserable is the customary diet of the poorest, he attacked the polished rice of the mills and wrote articles on the best way of cooking unpolished rice. He was horrified that the Indian villager ate no vegetables, so he taught them the importance of salads which he had learned in England: he opened in fact the road of the untouchables, the most despised and rejected of men, to freedom.

The best corrective to undue adulation is Gandhi's autobiography,......where he tells how he came to his way of life........In a style all his own, simple, direct, revealing, he builds up a character in which truth is the sovereign principle, not only truthfulness in word but truthfulness in thought also. There has never been a book like this before.

Anti-Vaccination

I have been receiving articles and literature pertaining to Anti-Vaccination. It is not possible for me to find constant space for them in the *Harijan*. But I am informed that those who are interested and wish to study the question can obtain free pamphlets on the subject of vaccination and inoculation against diseases like small-pox, plague, typhoid, cholera, diabetes, diphtheria, etc., from the Secretary of the National Anti-Vaccination League, 25 Denison House, 296, Vauxhall Bridge Road, Westminster, London, S. W. 1., or the British Union for the Abolition of Vaccination, 47 Whitehall, London, S. W. 1 (England).

Wardha, 9-7-'49 K. G. M.

VACCINATION AND THE MAN IN THE STREET

In these days, when the public in general have come to accept vaccination as a matter of course, it is necessary to examine facts concerning this matter.

In the first place, there are divergencies of opinion among the members of the medical profession upon the use of vaccine. Within the ranks of the profession, and particularly in the realm of surgery, serious misgivings upon this matter are manifest. This cannot be said to be in any way surprising in view of the many disasters which have followed in the wake of vaccine-therapy and the conflict of opinion amongst those who pose as authorities thereon.

> "Just think how many millions of vaccine injections have been made in the course of the last few years, and in how very few cases we can definitely recognize an immediate and marked improvement, as we ought to do if the treatment is to be justified. Think, also, how often we are in doubt whether such improvement as occurs in the course of the treatment is due to the vaccine or is a natural result of the actions of the body.
>
> "Think again in how many cases (the vast majority indeed) there is no apparent action at all.
>
> "I have used vaccines extensively (employing the services of bacteriologists for the purpose, so that I should not feel that I had not been carrying out the treatment properly) and I have in only two or three cases seen any result which I should not have expected without their use.
>
> "I have seen lesions getting well in one part of the body and yet, while still under vaccine treatment, fresh lesions breaking out in other parts of the body, and I have also seen bad and even fatal results follow the use of vaccines." — Sir Watson Cheyne (President of the Royal College of Surgeons), in the *Lancet*, February 27, 1915.

This confession is certainly most alarming, and in itself a grim warning that vaccination can, in no way, be accepted on its face value.

In a Government Report by Sir Richard Thorne and Dr. S. Monckton Copeman, facts are revealed concerning the manufacture of Calf-Lymph, the medium of so many vaccinations.

Cow calves averaging eighteen weeks old are selected and it will interest consumers of veal and ham pies that they are re-sold to butchers.

The operating table can be tilted on its side until the calf is fastened to it. Its restoration to a horizontal position brings the calf "into perfect subjection". Its head is encased in a leather muzzle, and its legs are firmly secured. The abdomen (and in some laboratories inside the flanks) is thoroughly scrubbed with soap and hot water preparatory to shaving, after which the surface is again washed. Then a number of incisions — varying from 100 to 120, each about an inch long and two inches apart — are made by means of a lancet with a spear-headed blade. To heal up quickly and satisfactorily a wound must be kept clean, but the object of these operations is to cause the cuts to fester and thus produce a maximum amount of matter. So over each incision a drop of lymph is allowed to fall, and this is well rubbed in. The process is a somewhat lengthy one, and when the lymph has dried the calf is removed from the table and taken back to its stable. Whilst the calves are in their stalls, their heads and legs are tied up to prevent them licking or scratching themselves. If it is only intended to collect the lymph from a portion of the vesicles, the animal is allowed to stand, but otherwise it is again placed on the operating table.

The report describes the process thus:

> "The vaccine material is always collected on the sixth day. The calf is once more placed on the table; or, if material is required for immediate use only, it is usually allowed to stand. The vaccinated area is washed with warm water, and dried with clean soft cloths. Each vesicle is now clamped separately, and the crust first removed with a lancet, which is then wiped on a cloth pinned to the front of the clean cotton blouse which the operator has previously donned.
>
> "The vesicle is then thoroughly scraped with the edge of a somewhat blunt lancet, and the resulting mixture of lymph, skin, and blood is transferred to a small nickel crucible set in a wide wooden stand on a table close to the operator. To the gruelly mass contained in the crucible there is added an equal quantity of glycerine. The mixture of pulp and glycerine is then mixed in a machine driven by a small electric motor. The mixture having thus been rendered thin and homogeneous, is received in a clean sterilized nickel crucible placed beneath the machine; but with a view to still further improving its appearance and of removing any extraneous matters, such as hairs, it is afterwards pressed through a small brass wire sieve, consisting of extremely fine gauze, into an agate mortar. This is done by means of a bone spoon, and there is left on the surface nothing but a very small portion of skin tissues together with a few hairs. The compound is further mixed in the mortar with an agate pestle, and is then ready for filling into the tubes in which it is distributed."

The poor animal which must have suffered untold agony is conveniently forgotten by the operators. As an animal lover, I bring the above facts to your notice. It is my duty to spread the message of *ahimsa* to all peoples. They shall know the Truth and be freed from all error.

Brighton (England) MATTHEW MCKAY

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HARIJAN

July 24 1949

FOR PRODUCING FOOD

The production of food has become the main programme of the country. The Government has been advised to deal with the Food Problem as it would if the country had been engaged in a war. While no activity can succeed without the co-operation of the people, it is obvious that the Government should also produce favourable conditions for the people engaged in the actual work of producing, storing, transporting and distributing food.

Some of the necessary conditions appear to me to be the following :

1. The collection of land revenue in money should be replaced by an equitable system of collecting it in form of grains. This was done in the pre-British regimes and is still in vogue between the landlord and the tenant. It is not popular with the cultivator. But the reason for the unpopularity is that in the existing system, the cultivator is required to pay a particular share of the gross produce of every crop cultivated by him. This leads to corrupt practices and harassment of the cultivator. The revised method should be a particular fixed weight of a stipulated cereal capable of being grown in the field; the weight being fixed for a number of years in the same way as cash revenue. Alternatively and for immediate execution, the price of the cereal should be fixed and the cultivator be asked to deliver as much grain as could be purchased for the amount of his revenue.

It wood be desirable to fix a higher rate than the one fixed for the market, or prevailing in it.

Of course, the grain to be delivered as revenue would have to be that raised from seeds supplied by Government and would have to be free from grit, dirt, etc.

2. Where the cultivator is a tenant of a landlord, as between landlord and tenant, the claim of the latter should hold priority over that of the former. The tenant should also be assured of a minimum quantity of grain so that in case of failure of crops, the landlord should not be entitled to any share until the cultivator gets his minimum.

3. The raising of money-crops on lands where food can be grown should be discouraged in various ways. For instance, (a) by levying a surcharge on revenue on land on which money-crops are grown; (b) by preferring food producers in the matter of grants of loans, irrigation and manure facilities, procurement of labour, erection of grannaries, supply of insecticides, allowing storage of their own stock in government godowns (if any) on easier terms, etc.

4. Large-scale farming should not be encouraged in a manner which would make small-scale farming unprofitable. It should be realized that whether one believes in small-scale farming or no, in the India of today, it is the predominant means of production. But large scale production, as in other industries, makes a show of cheapness in terms of money, and destroys small-scale production. If therefore, large-scale farming is to be resorted to, it should be confined to commercial crops. It must not compete with food crops. If food has to be raised by the large-scale method, it should be done only directly by the Government without creating a body of *izardars* or contractors, and without just becoming absentee landlords. The Government would then know, how much it really costs to grow food. It could also in that case be able to train efficient agricultural labourers, and do 'scientific' farming. It would also be possible for it to employ its army men in the task of fighting on the Food front. Also, since government management is always more costly than the private one, it is not likely to beat small-scale farmers in competition and both would be able to thrive.

5. Multi-purpose co-operative societies for the production, storage, sale and distribution of food products must of course be encouraged. But since it will take time to spread that activity, individuals should also be encouraged to invest their savings either singly or in small partnerships to start village industries centring round food. The aim should be to give further employment to cultivators and their animals, and scope for investment of their savings under their own control. Thus bullock *chakkis*, *ghanis*, transport, etc., could be encouraged, as also manufacture of ready-made food products, starch, etc. These should be adequately protected against large-scale factory products of the same type.

Since production of food is to be regarded as a 'war-effort', and since small farming is inevitable, *everything* must be done to encourage small farmers, and the village industries are a part of that '*everything*'.

6. Villages, societies, *panchayats*, etc., who co-operate with the Government in the production of more food, might be given special facilities in obtaining seeds, manure, *taqavi*, water facilities, etc.

7. The most necessary facility to be given in this matter is promptness. More than speedier mechanical engines for factories and means of transport, it is necessary to put in more speed in the Government departments. It is boring to deal with Government departments. Often a matter is simple and would take a few minutes if dealt with immediately. But it takes months before it comes to a head, involving frequent attendances, tips to subordinate officials, or reminders through registered post, re-presentation of copies, loss of time and so on. And with all that ultimately the application might be rejected!

Instead of asking villagers to run to *Tahsil* and District offices, it would be better if officers of all departments concerned with village affairs went to the village in a body from time to time and disposed of and executed all applications pending or presented on the spot. If several departments were concerned, the head of everyone would be available on the spot, and they could all immediately refer to one another and decide. They would also be able to dispose of such matters as construction of roads, bridges over *nallahs*, grant of sites, marketing, registering of co-operative societies, etc., where several departments have to be consulted. If seeds are not supplied in time and in adequate quantity, how can the cultivator carry on his work?

8. If Government expect honesty and co-operation from the people, they should also establish a reputation for honesty and co-operative attitude. The seed, manure, cement, iron or whatever else sold by Government should be of the right quality, free from adulteration, of correct weight, and delivered promptly. It should see that the whole of a loan or grant sanctioned reaches the pocket of the applicant. Law provides a number of penalties for lapses of the citizens but there is none available to the public for the lapses of Government. For instance, if it promises to sell bone-manure at a cheap rate and delivers artificial super-phosphates at higher rates, it is dishonest. It is also dishonest to sell and advertise manure, which its own experimental farms have condemned as unfit for use.

Then, if advice is sought by cultivators, it should be readily available.

9. Governments have a superstitious belief in punishments and rewards. They rarely seek co-operation; they order it. They must know that punishment is a weapon of oppression and corruption and not of enforcing execution to a considerable degree. And it oppresses only the poor and corrupts its own officers. The rich and the influential, at least a majority of them, are always able to escape the punishments.

The temptation of rewards is also not good. But if a choice was to be made between the two, it is better to give rewards for good work done, than to punish for failure to do it. But while punishment should only be meted out to actual offenders and not exacted like fines from a community, rewards should generally be not to individual or particular societies, but to a whole village. Thus if cultivators in a village refuse to comply with particular directions, each might be punished individually but not the whole village; but if there is a general compliance with the orders, the whole village should be rewarded by being provided with something of use to the whole community. This will create team spirit and co-operation.

These are a few suggestions, by no means exhaustive. I hope they will be found useful.

Wardha, 14-7-'49 K. G. MASHRUWALA

MISREPRESENTATION

A news item in *The Times of India* of 8th July, 1949 reports that Shri Dhirajlal Desai, India's representative in Switzerland, in an interview with His Holiness the Pope referred to Gandhiji in the following words:

> "From him we learned about the oneness of God and the greatness of religions. Like him we have come to believe, 'what does it matter if all the copies of the *Bhagawadgita* are destroyed so long as one can turn to the Sermon on the Mount?'"

To say that India learned about the 'oneness of God and the greatness of religions' from Gandhiji, though meant as a tribute to Gandhiji, is a very inaccurate representation of Indian philosophy and people abroad. What Gandhiji emphasized was *equal regard for all religions*. The oneness of God was proclaimed, wherever God's existence was accepted, centuries ago in India.

With regard to the reference to the destruction of the *Gita*, Shri Desai must have had in mind the following or a similar utterance of Gandhiji:

> ". . . . the whole of Hinduism could be summed up in the first verse of the *Ishopanishad*. . . . . if all other Hindu scriptures happened to be reduced to ashes and to go out of the memory of men, and if only that one verse were to abide with us, the destruction would be no loss. Hinduism would even then remain with us." (*Harijan*, January 30, 1937)

It will be seen that Gandhiji carefully avoides making any flattering or derogatory comparison with scriptures of other religions. And, highly as he respected the Sermon on the Mount and eulogized it unreservedly, to the best of my memory, he never expressed the opinion about it in the way mentioned by Shri Desai.

I hope our representatives abroad, in their enthusiasm either to please great men of foreign lands or to pay their homage to our own Mahatma, will take care to see that they do not either exaggerate or underrate the good or bad in others or ourselves. The statement alleged, if correctly reported, would create a wrong impression about Gandhiji both abroad and in India.

Wardha, 11-7-'49 K. G. MASHRUWALA

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THE SANTINIKETAN PILGRIMAGE

I

Gandhiji's recent pilgrimage to Santiniketan is replete with sweet and sad memories. As he remarked to the heads of the various departments of Santiniketan he was by no means a stranger in Santiniketan. Even before he returned to India from South Africa he had been closely watching goings on in India and the careers of the stalwarts of Indian nationalism of that era. Among them was Gurudev. Later, Deenabandhu Charlie Andrews became a link between the two and on Gandhiji's return from South Africa in 1915, the Phoenix Ashram party which had preceded him found asylum in Santiniketan. Gandhiji joined them a little later. It was then that the personal bond between him and Gurudev was forged. The latter had told him on that occasion: "I am a singer. I do not want to meddle in the administrative side of Santiniketan. You have a free hand to do what you like." And for the time that Gandhiji was there he attempted to introduce some basic reforms beginning, according to his wont, with a few elementary things like sanitation, kitchen, care of the sick and so on. Then he went and settled down in Gujarat. The bond with Gurudev however continued to grow stronger as the years rolled on and during Gandhiji's last visit to Santiniketan five years ago the two came very close indeed. With a premonition perhaps of his approaching end Gurudev had on that occasion laid on Gandhiji's shoulders two burdens, firstly to do something for the finances and secondly to take a closer interest in the administrative affairs of the institution. Gandhiji made as definite a promise as he could in regard to the first. In regard to the second he had told him that no matter where he was he would try to interest himself in the affairs of Santiniketan.

The present visit was in discharge of that obligation. It was going to be his first visit to the institution after the passing away of Gurudev. As the special train which the Bengal Government had thoughtfully placed at his disposal for the occasion drew up at the Bolpur station at evening it was nearing prayer time. The pavement in front of Gandhiji's carriage door had been decorated with artistic designs drawn in white and *arati* was performed by a sister from Bolpur after the orthodox Indian style. Everything bore the mark of art joined to simplicity. A quiet dignity characterized the demeanour of men and women volunteers, who stood in a double row to make an avenue for Gandhiji to pass through. There was no shouting, no jostling for *darshan*. The whole atmosphere was suffused with a deep but subdued emotion.

From the station he was driven straight to the prayer ground in Santiniketan where all the inmates of the Ashram had assembled for the evening prayer. Dusk was falling. The air was tense with expectancy. A high platform had been erected for Gandhiji in the middle of the prayer ground, which consists of a clearing surrounded by thick groves. In front burnt the incense. Overhead the interlacing festoons of green leaves and buntings scarcely fluttered in the breathless stillness of the evening. The soft music of Gurudev's song that was sung added to the solemnity of the hour. After the prayer Gandhiji gave a short discourse in the course of which he likened Gurudev to a parent bird with outspread wings brooding over its nest. "Under the warmth of his wings Santiniketan has been nurtured to its present size. Bengal is full of his songs. He has glorified the name of India throughout the world not by the songs only but also by his pen and brush. We all miss the warmth of his protecting wings. But we must not grieve. The remedy lies in our own hands."

"True monuments to the great," he continued, "are not statues of marble, bronze or gold. The best monument is to adorn and enlarge their legacy. A son who buries underground his father's legacy or wastes it will be adjudged unworthy of his inheritance.

"Whilst on Rathibabu and his colleagues must primarily rest the sacred duty of making Santiniketan truly worthy of Gurudev's great tradition, that duty rests no less upon all those who, though they may not be directly connected with Santiniketan, received the warmth of Gurudev's wings.

"All mortals must quit the world one day. Gurudev has gone, having achieved all that a human being can expect to in life. His soul now rests in peace. It is for you, the workers and inmates of Santiniketan — as indeed all those who are imbued with Gurudev's spirit — now collectively to represent his ideal."

Prayers over, he was taken to Gurudev's mud hut, Shyamali, so named because of its dark colour. Gurudev was somewhat of a spiritual nomad. He could not stay in one place for any length of time. Thus he was by turns, to mention only a few, in Udayana, Udichi and Punashcha or 'postscript', coming as it did as an after thought — all clustering in the area known as Uttarayana.

Gandhiji had asked Santiniketan people not to put themselves out in looking after his party but to treat them as one of themselves. This the boys and girls of Santiniketan literally did, making us feel perfectly at home in their midst. By a happy coincidence Shri Manilal Gandhi, who formed one of the Phoenix Ashram group that had been adopted into Gurudev's family three decades ago, was in Gandhiji's entourage and provided a living link between the present and the past. The weather was glorious, the air bracing and the memory of the *baitalik*, or the morning and the night singing parties, going the round of the Ashram under the full winter moon, chanting Gurudev's favourite songs and ending with a final chorus and salute under the window of the room in Udichi, where he used to sit and work is not one easily to be forgotten.

The next day was Wednesday. The inmates of Santiniketan congregate for common prayer in the Mandir on every Wednesday. During Gurudev's

lifetime he used to deliver his weekly sermon on that occasion. At the request of Kshitibabu, Gandhiji addressed them there on the 19th of December when he further amplified his previous day's message.

He had noticed that during the prayer some of the boys did not sit erect. Some were fidgety, others listless. He pulled them up for this as he had done before on the previous evening. "The boys and girls of this institution should carry the imprimatur of Santiniketan in the littlest of their little acts," he told them. "The war has ended, but peace has not come upon earth. It has only meant the trinmph of the Allied arms over the Axis powers. The world is in a conflagration of unrest. Millions in Europe today are faced with the grim prospect of death due to starvation and cold during the winter. Nearer at home, in Bengal things have been no better. It was Gurudev's mission to deliver the message of peace to an aching world. The boys and girls of Santiniketan should go forth into the world as the warriors of peace battling for it so that Santiniketan might become an abode of Shanti or peace in fact, as it is in name. This requires that you should have a living faith in God. As a piece of marble becomes the vehicle of the sculptor's genius, so must the spirit of Gurudev live and propagate through you."

PYARELAL

QUESTION BOX

UNIVERSITY STUDIES

Q. It is said that the Transport Services of West Bengal advertised for about 300 situations vacant for drivers and conductors. About 50.000 candidates applied. There were several graduates among the applicants. Inevitably about 49,700 applicants will be disappointed and among them there will be hundreds of degree-holders. Is this not a travesty of university education? Is there any use for such university training? I am a college student. Should I pursue my studies?

A. The type of present university education is certainly not suited for a great number of students thronging the colleges. Whether this particular student is fitted for it or no I cannot say. But I wish to remove a wrong conception about the implications of university education. I do not see why degree-holders should be ashamed of applying for the posts of drivers and conductors or even sweepers on the street. There need be no feeling of shame in pursuing any honest avocation, whatever may be one's educational attainments. Kabir was a weaver, Namdeva a tailor, Raidas a tanner, although they were intellectually highly qualified. Graduates have to study their writings to obtain degrees of Masters and Doctors. It is only because we have unnecessarily related university degrees with a particular scale of initial pay and style of living that we think that it is below the dignity of a graduate to drive a tram-car or a motor-bus. If there is no shame in driving your own car, there need be none in driving one for earning your maintenance.

Wardha, 9-7-'49 K. G. MASHRUWALA

POST-INDEPENDENCE WORK *

Continuing his speech of the previous day, Shri Vinoba, in his post-prayer speech on 30-3-'49 in Hyderabad, said,

"Not only should our objects but also our means be pure, and we should never give room to falsehood and violence. Therefore, we must resolve that whatever service we want to render should be on the right lines and should be done with truth and love. We should neither suppress, nor be suppressed by, others; neither tyrannize over others nor surrender to tyranny by others. If we make this resolution, we have before us a wide field for service."

Some workers complained that they had great enthusiasm in the fight for Independence, but now that Independence had been achieved, they did not feel any incentive to work and asked how that enthusiasm could be regenerated. This, Shri Vinoba said, was a curious attitude, since it was now that real service could be rendered. "After a field has been cleared of thorns and stones, if the *kisan* says that he had enthusiasm for clearing the field and he has none left now to reap the fruits of his labour, what shall we say of him? Really, we shall say that he has turned mad, because the real work is yet to commence. The time spent so far was not spent uselessly, because without clearing the field, one could not sow. But there is no reason for loss of incentive which should rather increase.

"All hurdles are being removed one by one. We had here a number of Rajas and Maharajas, who threatened to disintegrate the country into many pieces, but that problem also is nearing solution. There remains the question of forming linguistic provinces. This is quite necessary, so that the administration could be run in the language of the *kisans*. It will usher in a *kisan-mazdoor-raj* in which attention will be first given to *kisans*, because they are the foundation of the society. There is no reason for jealousy and conflict on this question or among the various languages. The object of linguistic provinces is the benefit of the villagers. It can be achieved by spreading hatred as well as by love for the poor. If an object is achieved through wrong means, the result is bad instead of being good. Therefore, let us adopt the right means. If we do so, many of our obstacles will be removed.

"We must understand that the basic problem of the country is poverty and unless our production increases, it will not be solved. But I shall go a step further and say that increased production alone will not solve it. Much depends upon the way in which we increase our production. Today the society is divided into producers and non-producers. The former have to work hard and still their needs are not fully satisfied. The latter, though they render some service, do not take part in production; they even dislike that work. Physical labour is considered as beneath the dignity of a gentleman; and craftsmen, *kisans* and labourers, who render indispensable service to the society, are considered as of lower rank. This attitude has resulted in the fall of our country. The division into labouring and non-labouring class is not in the interests of the country. The burden of labour devolves on the lower class. The labourers are hungry but do not get sufficient to eat, while the non-labouring class have means but no appetite, and thus both are ruined. This division does not appear to be in accord with God's object, who has not created a few men with only heads and the rest with only limbs, but has given both to every one. Production and physical labour is as much the duty of a brain-worker as brain-work is of the physical labourer.

"I appeal to the youth to take to physical labour, if they want a revolution. Work is prayer and real service to the country. To eat without producing is a sin. The *Gita* says that one who eats without doing physical work

* Adapted from Shri Vinoba's Hindustani speech. D.D.

is a thief. It is on account of this great transgression of God's commandment that we are suffering today. The division of society into labouring and non-labouring class should disappear, and professors, students, judges, *vakils*, merchants and educated men should understand this and begin to do some physical labour.

"If everyone engages himself in some physical work, he will be more clear and pure in thought. I say this from personal experience. I have done physical labour for hours and the result was that my mind was always fresh and I could think well. I could not have been a clear thinker if I had been only a mental worker. If the judge does every day some physical work, like spinning, digging, etc., his mind will be clearer and his judgment better. The mind gets the requisite rest in such physical work.

"I exhort you to feel that in this country to produce something useful is a form of devotion to one's God, an act of worship. This will result not only in increased production but also create a proper respect for physical labour and the labourer. In the days of Kabir, the weaver, Raidas, the cobler, Namadev, the tailor and Lord Krishna, the cow-boy and peasant, all these professions were respectable but today they are considered low. Great and revolutionary men have done physical labour. Mohammed, the Prophet, and other great saints have done so. Mahatma Gandhi spun every day. On the day of his murder, he had spun and was going for prayer just before he was shot.

"It is, therefore, a revolutionary idea that I have placed before you and if you consider it and put it into practice, all the problems of labour and capital would be solved and the road to prosperity will be clear."

NOTES

New Postage Stamps

I am unable to pay any compliment to the Government of India for the designs selected for the new postage stamps. When there is a consistent demand for economy in every direction, why this extravagance of having separate pictures on every stamp, and their issue in different sizes, and multi-colours? The simple stamps, which we have been using since the war with a single picture, a simple distinguishing colour for each denomination and a uniform small size, do as much work and bring to the Government as much price as these photographic representations of old sculpture. They are no longer unknown to admirers of Indian art.

Are these stamps meant for foreigners? Why is there no Indian script in it, except for showing the price of the stamp? Stamps ranging from 3 pies to 2 annas would go to every nook and corner of India. How are foresters and villagers to understand what the dancing-god on the two-anna stamp means, what a Bodhisattva is, and why does he sit in that strange posture, which is neither royal nor yogic? Scholars must learn, if they have forgotten it, that Indian villagers have no idea of Buddha, Bodhisattva, or Jataka. And imagine how ridiculous our young men and women would look if they were to walk in the streets in the style of the dancing-god, or to sit in the manner of the Bodhisattva? I have witnessed performance of these artificial gestures in schools and colleges and have been amused by their ridiculousness. I wonder how the Minister for Posts and Telegraphs would like his peon or lady-clerk slowly and dancingly approaching him in the right Nataraja style to hand over to him an important paper! On the one hand you want to introduce military habits of sitting, standing, walking, etc.; on the other hand, you present pictures in which limbs are bent in all sorts of artificial and crooked shapes! Also, the representation of the *Trimurti* on one of the stamps might be resented by sensitive worshippers, as they will be necessarily defaced and thrown into the dust-bin.

These pictures are all old things. India is sufficiently mosque-, mandir- and image-minded to need any further encouragement in that direction. No modern artist has been encouraged thereby, if encouragement of art was the motive for this exhibition. It only creates the impression that India has no new imagination left now. She must only look at and admire her old things and call them beautiful even though some of them might be ugly and crude. If we want several kinds of designs at all, let them be of India we wish to make and not of what she was at some time in the past.

Wardha, 13-7-'49

Cinemas as Advertising Agents

A correspondent draws my attention to the use being made of Cinema films for advertising wares of particular manufacture. He saw recently a cinema show under the pompous title *Rabindra Chitravali*. It turned out to be a moving picture of cigarettes of a particular make!

If we are really serious about the regeneration of our country, this prostitution of art and recreation will have to go. Regeneration is impossible with vice and luxury.

Wardha, 13-7-'49 K. G. M.

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